

# Doubts of the Takfeeris concerning **Saudi Arabia**



رؤية  
VISION  
2030  
المملكة العربية السعودية  
KINGDOM OF SAUDI ARABIA

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## **Doubts of the Takfeeris concerning Saudi Arabia**

All of the Ahlul Bidaah is united in their hatred for the best of the Muslim Lands, the only land where the Shariah is fully implemented. The Takfeeris, the Rafidah, the Sufis make baseless allegations; this is evidence of their animosity to 'Ahlus Sunnah Wal Jamaah' and proof of them following their desires. As for the Rafidah and the Sufis they are grave worshippers and enemies of Tawheed. As for the Khawaarij they desire to overthrow governments in order to acquire the Dunya, these are evil people who are the most harmful deceptive group to the Muslims.

Some of the doubts that they propagate for as follows:

***Doubt No 1: Saudi Arabia does not rule by what Allaah ﷻ has revealed.***

Allāh the Most High said:

إِنِ الْحُكْمُ إِلَّا لِلَّهِ

## **The Rule is only for Allāh.**

The Takfeeris say that the country rules by other than what Allāh has revealed in relation to the laws governing the Labour and Chamber of Commerce.

In reply to this doubt, we say that this allegation is general and not explained in detail as to where the laws contradict the Shariah. As it is known all the laws are according to the Shariah, as the source of law is exclusively the Noble Quran and the Sunnah. The General Former Mufti of Saudi Arabia, Al-Imaam Muhammad Bin Ibrahim (may Allah has mercy on him) said:

The Government, all praise is due to Allaah, the source of law by which it Rules is the Book of Allaah and the Sunnah of His Messenger ﷺ, indeed the Shariah courts are established in order to implement the saying of Allaah the Most High:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

**(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger**

ﷺ

And what is other than that is the Rule of Jahiliyya (pre-Islamic Ignorance) about which Allaah the Most High said regarding it

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

**Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allaah for a people who have firm Faith.**

Ref: فتاوى الشيخ محمد بن إبراهيم (288/12)

On Page 175 in the book ‘Manhaj Imam Muhammad Ibn Abdul Wahaab in the issue of Takfeer’ authored by Shaykh Al-Fawzaan, Imaam Ibn Baz رحمه الله mentions:

Whoever ruled with other than what Allaah has revealed then one of the following four matters applies to him:

1) Whoever said I rule with this and this is better than the Shariah then he is a Kaafir -Kufr Akbar (major disbelief).

2) Whoever said I rule with this and this is like the Islamic Shariah and ruling with this is permissible and with the Shariah also permissible, this is a Kaafir Kufr Akbar.

3) Whoever said I rule with this and the rule of the Islamic Shariah is better. However, to rule with other than what Allaah has revealed is permissible then this is a Kaafir Kufr Akbar.

4) Whoever said I rule with this and he believes that to rule with other than what Allaah has revealed is not permissible. He says that the rule of the Islamic Shariah is better and it is not permissible to rule with other than that, however he is lenient or carries out this order issued by his Rulers then he has fallen into Kufr Asghar (minor disbelief) which does not expel him from the fold of Islaam and this is considered to be from the greater major sins. End of quote.

And this statement coincides with the Tafseer of Ibn Abbass "Kufr doona Kufr" meaning the lesser Kufr which does not eject the person outside the fold of Islaam.

So let's say the Judge rules due to his desires or due to taking bribery then he has ruled with other than what Allaah has revealed due to the money and not due to his belief that this is permissible or correct. So this is from the Major Sins and the lesser Kufr which does not expel him from the fold of Islaam. A person shaves his beard while acknowledging it is Haraam is a Faasiq and not a Kaafir.

***Doubt No 2: Some of the Juhaal claim that the Saudi state split from the Uthmaniyya caliphate so therefore it is a Khariji state.***

The area of Najd which is the area surrounding Riyadh was never directly under the Uthmaniyya Caliphate. So therefore Imaam Muhammad Bin Abdul Wahaab and Imaam Muhammad Bin Saud (may Allaah have mercy on them) cannot be

considered to orchestrate a Khurooj against the Ruler. The books of history do not mention that any Khurooj took place or the area of Najd was under the Rulership of the Uthmaniyya Caliphate, this is a total baseless fabrication.

This is also stated by the Noble scholar Imaam Abdul Azeez Bin Abdullah Bin Baz (May Allaah have mercy on him) who mentioned that Najd was never under the rule of the Turks or the Uthmaniyya Caliphate but rather it was villages scattered and each of them had a separate Ameer (ruler) and between them was a lot of fighting and friction. Imaam Muhammad bin Abdul Wahaab started his call to Tawheed as his area was full of Shirk and there were shrines erected for the purpose of grave-worship. [دعوى المناوئين 337]

Imaam Muhammad Bin Abdul Wahaab رحمه الله wrote many letters inviting both the rulers and the scholars to the worship of Allaah alone and warning against Shirk, the ultimate sin. Many of them accepted his call and from them the ruler of Hijaz Al-Sharif Ghalib.

Furthermore the books of Shaykh-ul-Islaam Muhammad Bin Abdul Wahaab (May Allaah have mercy on him) and they explicitly mention the rights of the Rulers and those in authority and the impermissibility of making Khurooj. The Manhaj of Shaykh Muhammad Bin Abdul Wahaab is the Salafi Manhaj where he called the people to the Tawheed of Allaah and the Ruler at the time aided him in that call hence by the grace of Allaah the Dawah spread far and wide.

***Doubt No 3: It is said that the Saudi state fights against the Mujaahideen and prevents Jihad. Some of the people claim that since the defensive Jihaad is obligatory and Saudi does not call to Jihaad. And it does not allow the people to partake in Jihaad in Afghanistan, Iraq and Syria and arrests those who return from them countries.***



Saudi did not close or abandon Jihaad and how is this possible since Jihaad is the pinnacle of Islam. It came in the Hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ نَفْسَهُ بِهِ، مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ  
رَوَاهُ مُسْلِمٌ

The Messenger of Allah (ﷺ) said:

**“He, who dies without having gone or having the intention to go for Jihad in the Cause of Allah, will die in a state of having one of the branches of hypocrisy.”** Narrated by Muslim.

All the commandments of Allaah are Ibaadah and this has regulations, there are conditions and pillars, so the matter has to be investigated before a ruling can be given that it is obligatory.

Saudi Arabia has engaged in the best of Jihaad which is fighting the oppressive destructive Mushrik Houthis whom continue to attack Saudi Arabia. The Saudi Army are the Mujaahideen who fight for the sake of Allaah, protect the borders, and repel the aggressors. The Muslims should make Dua for their

brothers who are facing this enemy on the Southern border of Saudi Arabia.

For the obligation to be established in Islam there has to be the condition of ability to perform that obligation. So therefore there is no Jihaad if one does not have the ability to do Jihaad. With regards to this Allaah mentioned in his Noble Book:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

**Allah does not burdens a person beyond his scope.**

Military strength is a condition to establish the Jihaad, for verily Allaah the Most High said:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

**And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the**

**Cause of Allah shall be repaid unto you, and you shall not be treated unjustly.**

In the Hadith it came:

رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ أَلَا إِنَّ الْقُوَّةَ الرَّمَى أَلَا  
إِنَّ الْقُوَّةَ الرَّمَى

**I heard the Messenger of Allah (ﷺ) say-and he was delivering a sermon from the mimbar: And make ready against them all you can of power. Beware, strength consists in archery. Beware, strength consists in archery. Beware, strength consists in archery.**

This is clear proof that one should be prepared in order to fight the enemy on the battlefield and the best form of weaponry is that which can be launched such as rockets, missiles and artillery.

The Ayah and the Hadith is clear proof of the condition of having the ability to engage in a war and if there is no military strength then there is no Jihaad or war.

The great fiqh of this era, Al-Imaam Muhammad Bin Salih Al-Uthaymeen (May Allaah have mercy on him) states:

No doubt in Jihaad there are conditions [to be fulfilled], and that is the Muslims have the ability and the strength to engage in the fighting. And if they do not have the ability then to throw themselves into fighting is to throw themselves into destruction. And for this reason Allaah ﷻ did not oblige the Muslims to fight while they were in Makkah since they were helplessly weak, when they made Hijrah to Madinah and established the Islamic state and they had [gained] strength, they were commanded to fight.

9/8 الشرح الممتع

The general rule is that to undertake Jihaad one must have the permission of the Ruler, fight alongside him. The only exception is that if the enemy suddenly appears on your doorstep and you defend your honour and property and in this case if you die then you have gained martyrdom 'in Sha Allaah'. The fiqh of Jihaad is very detailed depending

on the circumstances that are beyond the scope of this article.

As for preventing the people to travel to Afghanistan then it is known that Afghanistan is infected with the Takfeeri ideology and a person will be exposed to the Khariji manhaj, infighting, hizbiyya and an environment where Ahlus Sunnah are attacked by the enemies from within. As for Iraq then there are numerous reasons to prevent people from travelling there, from them are:

1. Those responsible have made agreements and pacts with the enemy and the different groups.
2. One would need the permission of his parents to embark on Jihaad.
3. Requires permission of the Ruler
4. There is no apparent flag of authority there according to the Shariah only scattered groups such as “Baath party”, “Al-Qaeda”, “ISIS”, “Shia militia” and others.

5. Jihaad requires one to be prepared and those wanting to go lack training and adequate weaponry.

Those who desire to perform Jihaad have the opportunity to enroll into the Saudi Arabia Armed forces and fight under the banner of Tawheed, with the permission of the Ruler and with the correct training and suitable weaponry in an organized manner while fulfilling the actual purpose of Jihaad.

Doubt No 4: The Saudi Government allows Interest based banks to operate and supports them.

Making something Haraam permissible is an issue which returns back to the belief and the heart and it is of two types:

- 1) If a person has knowledge that this particular things has been made Haraam by Allaah and he believes this to Halaal and this exits the person from the fold of Islaam.
- 2) A person makes something Haraam permissible with his actions and this is disobedience to Allaah, he admits this is

disobedience, so therefore he is sinful and worthy of being punished. But it does not take him outside the fold of Islaam.

Secondly the Ulama and the laws of Saudi Arabia do not condone anything which is contrary to the Shariah. If the laws are not enforced then it is considered to be disobedience and no doubt Ribaa is a major sin, however it does not expel one from the fold of Islam. All of the Saudi senior scholars have warned against the banks or individuals dealing in Ribaa.

In fact, the former Mufti, Al-Imaam Abdul Azeez Bin Abdullah Bin Baz (May Allaah have mercy on him) wrote a treatise explicitly refuting the one who makes excuses for Ribaa based transactions.

Shaykh Ibn Baz said:

“I read a research paper written by Dr. Ibrahim Ibn Abdullah An-Nasir under the title “Mauqif Ash-Shariah Al-Islamiyyah min Al-Masarif” In this research, Dr. Ibrahim tried to render as lawful what Allaah ﷻ has prohibited, by relying on deviant

methods, weak proofs and false doubts. It is my duty; therefore, to expose this misguided research by Dr. Ibrahim and to demonstrate how he defied the Book of Allah, the Sunnah of the Messenger ﷺ and the Ijmaa of the Ulama of the Ummah, all of who completely prohibit any type of Riba (usury) transactions. Further, it is imperative that I refute the so-called proofs that Dr. Ibrahim relied on in his quest to allow Riba Al-Fadhl (bartering between inferior and superior of same type of goods) and Riba An-Nasee-ah (interest on lent money).”

No one has claimed that Saudi Arabia is perfect in terms of the implementation of all the Islamic laws or that the people do not fall into sins or there is no negligence. For indeed this is the nature of human beings, however there is always room for rectification. And the Ulama of Saudi Arabia are sincere advisors to the Rulers and may Allaah preserve the Rulers and the scholars of Saudi Arabia. There is absolutely no proof that Saudi Arabia has ever declared Ribaa to be permissible so therefore the presence of these banks is considered



to be from the sins. And the highest authority of the Kingdom, the General Mufti has explicitly refuted Ribaa and those who engage in it.

***Doubt no 5: Saudi Arabia supports and befriends the Kufaar against the Muslims.***

The issue here is that people make generalizations and based on that issue rulings. However the affair needs to be clarified in detail in order to derive the correct ruling.

Indeed the loyalty for the Kufaar is of two types:

- 1)The loyalty for the Kufaar which expels the individual from the fold of Islaam is due to the love and aiding them for the sake of their religion and creed. So therefore the one who loves the Kafir for his religion or his creed or aids the Kafir for the sake of his religion or his creed then he was fallen into this type of loyalty which his Islaam is nullified and his deeds are useless. The evidence for this is as follows:

Allaah the Most High said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

**O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).**

And Allaah the Most High:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

**You (O Muhammad ﷺ) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad ﷺ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and**

**strengthened them with Ruh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.**

2)The second type is the apparent loyalty for the Kufaar so he engages with them in the external affairs such as buying and selling; mutual visits; exchanging gifts and so on, this type of loyalty does not exit the person from the fold of Islaam. It is sometimes permissible, sometimes Haraam, something recommended, sometimes obligatory and sometimes disliked.

There are many examples of this to show that loyalty or support is not always support and loyalty for the Deen and creed of the Kafir. Indeed Allaah the Most High has made it permissible for the Muslim men to marry chaste women from the people of the Book. It is known that between a husband and wife there is love and affection and this type of love and affection does not expel the person outside the fold of Islaam. So this issue is

one of detail and requires fiqh and furthermore Takfeer also has rules and conditions to be fulfilled.

From the proofs that show it is permissible to aid the Kafir with the condition that it is not aiding his Deen or his Creed is what Allaah the Most High mentioned with regards to Musa Alayhi Salam. He aided the Kafir from his group against the Kafir who was from the Pharaoh's group. Allaah ﷻ said:

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا  
مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ ۖ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ  
عَدُوِّهِ فَوَكَزَهُ مُوسَى فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوُّ  
مُضِلٌّ مُّبِينٌ

**And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa (Moses) struck him with his fist and killed him. He said: "This is of Shaytan's (Satan) doing, verily, he is a plain misleading enemy."**

Also in the story of Hatib (may Allaah be pleased with him) where the support for the Kufaar was for worldly reasons and not for their Deen or creed, so therefore it does not nullify one's Islaam. The Messenger of Allaah ﷺ did not declare Hatib May Allah be pleased with him to be a Kafir despite relaying important sensitive information from the Muslims to the Kufaar, as he did this for the sake of the Dunya. Hatib (May Allaah be pleased with him) did not love or have loyalty for the Kufaar although he aided them. Refer to Sahih Al Bukhari, chapter of Jihaad under hadith no 3007.

‘Ahlus Sunnah Wal Jamaah’ make a clear distinction between general Takfeer and specific Takfeer. A particular speech or action can be Kufr but that does not necessitate that the doer is a Kafir. In relation to specific Takfeer then certain conditions have to be fulfilled such as establishing the proof, to clear any doubts, to have certainty, to know the intent and knowledge, so the matter is referred to the Kibaar Ulama only who specialize in this affair.

رَسُولَ اللَّهِ ﷺ يَقُولُ

سَتُصَالِحُونَ الرُّومَ صُلْحًا آمِنًا وَتَغْزُونَ أَنْتُمْ وَهُمْ عَدُوًّا مِنْ وَرَائِكُمْ

**The Messenger of Allah (ﷺ) say: You will make a secure peace with the Romans, then you and they will fight an enemy behind you. [Hadith narrated by Abu Dawud graded as Sahih by Imaam Al-Albani]**

This Hadith is clear that the Muslims will fight alongside the Kufaar against a common enemy and the Messenger of Allaah ﷺ did not make Takfeer of the Ummah. So this is clear proof that aiding the Kafir against another Kafir is not from loyalty towards him or nullifies one's Islaam.

Saudi Arabia has never aided any Kafir nation against any Muslim government.

***Doubt No 6: The Saudi government wastes the wealth of the Muslims by giving donations to the Kufaar***

If one was to look into the Books of Fiqh, he would find that it is permissible to give donations to the

Kufaar in order to invite them and encourage them to accept Islaam. This would soften their hearts and show to them the beauty of Islaam. Saudi Arabia has donated more than any other country in helping Muslims and others worldwide. It is Saudi Arabia which represents the interests of the Muslims and is the backbone of this Ummah.

***Doubt No 7: Saudi Arabia has opposed the command of the Messenger of Allaah ﷺ to remove the Jews and Christians from the Arabian Peninsula.***

They base this on the following Hadith found in Sahih Al-Bukhari and Sahih Muslim:

فَأَمَرَهُمْ بِثَلَاثٍ قَالَ - أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ  
"بَنَحُوا مَا كُنْتُ أُجِيزُهُمْ"

Then the Prophet (ﷺ) ordered them to do three things saying, 'Take out all the Mushrikeen from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.'

The wisdom of removing the disbelievers from the Arabian Peninsula is what came in the other Hadith, narrated by Imaam Maa'lik:

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " لَا يَجْتَمِعُ دِينَانِ فِي جَزِيرَةِ الْعَرَبِ "

**The Messenger of Allah ﷺ, had said, 'Two religions shall not co-exist in the Arabian Peninsula.'**

These Ahadith is addressing the Rulers and the intent is to prevent the Kufaar from establishing a permanent base where they become nationals and promote their religion or make it apparent. And as Shaykh Salih Al-Fawzaan mentioned that those who come to work or are diplomats then they do not enter into this Hadith. As for Saudi Arabia then all its nationals are Muslims, the only religion that is practiced and is visible is Islaam. Those who come to work are invited to accept Islaam and they are prohibited from calling to their religion. In Saudi Arabia you do not find any Church or Temple or even any Shrines where other than Allaah is worshipped.



## ***Other doubts:***

Many people have doubts and this is normally due to the fact that they take knowledge from the Ahlul Bidaah. Some of them follow their desires only. If these people sat with the people of Knowledge they would know that all the baseless doubts they have are not sufficient to make Takfeer of the Salafi Saudi State.

The Muslim who Allāh has blessed with knowledge and insight will defend, make Dua for the Rulers of Saudi Arabia and consider this to be from the highest levels of Jihaad.

نسأل الله سبحانه وتعالى أن يوفقنا جميعا لما فيه رضاه، إنه جواد كريم  
وصلّى الله وسلّم على نبينا محمد وعلى آله وصحبه

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